

**A  
SERMON  
PREACHED AT  
SAINT PAUL'S CROSSE,  
The eighteenth of *Aprill*,  
1630.**

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**By EDWARD BOUGHEN, Par-  
son of *Woodchurch* in KENT.**

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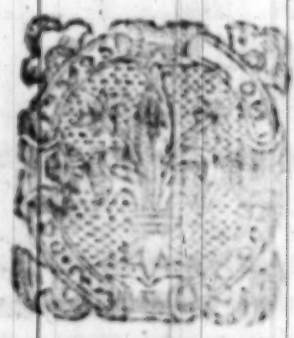


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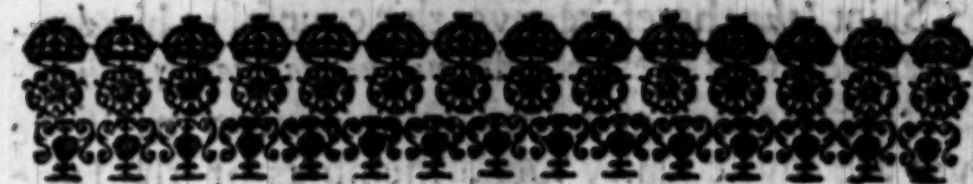
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A  
**SERMON**  
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The eighteenth of *April,*

1630.

I JOHN 4.1, 2, 3.

*Dearely beloved, beleeve not every spirit, but trie the spirits, whether they are of GOD: for many false prophets are gone out into this world.*

*Hereby shall yee know the Spirit of GOD: every spirit, which confesseth, that IESUS CHRIST is come in the flesh, is of GOD.*

*And every spirit, that confesseth not, that IESUS CHRIST is come in the flesh, is not of God.*



**ANY** false prophets (saith my Text) are gone out into this world; if therefore what the Apostle writes, be verified in these dayes, it is high time for every Christian to bee circumspect, to take heed of false prophets, to beware, whom he beleeves, whom he trusts.

A

Saint

Saint Iohn therefore gives this counsel to his dearly beloved, that they would *not beleve every spirit*: and since yee are *charissimi*, most deare to me, since yee are my country-men, members of the same Church, professours of the same Religion; that I may testifie my love towards you, and my care of your soules health, I have made choice of this Text, which is full of most choice counsell. It hath a *Nolite*, and a *Probate*, a caution to *beware*, and counsell to *trie*, before yee *trust*: and that nothing may be wanting to make his advice perfect, hee acquaints you with *the manner how ye shall make triall of these spirits*, how yee shall *discerne* betweene true and false prophets.

Matth. 7. 15.

Our blessed Saviour, (Matth. 7. 15.) adviseth His Disciples, that they should *beware of false prophets*; and then He gives them this generall rule, whereby they shall know them, *Ex fructibus eorum cognoscetis eos*, *hee shall know them by their fruits*: And this beloved Disciple of CHRIST liked his Masters advice so well, he saw it to be so necessary, he found it to be so advantagious to the Church of CHRIST, that hee will be sure to leave the same *provisa* for all Christians, that shall reade his Workes, saying, *Charissimi, nolite; Dearly beloved, beleve not every spirit, but trie the spirits, whether they are of GOD*. You see here, how seriously hee gave eare to the counsell of his good Master, and how faithfully he put His precept into practise.

Our blessed Saviour hath His *Attendite, beware*; and our Apostle his *Ne credite, trust not*: Our Saviour, gives us counsell in generall termes, but this His Apostle descends to particulars; *ex fructibus* (saith our



OUR SAVIOUR) you shall know them by their fruits, in generall; but our Apostle goes to particulars, *Omne spiritus, Every spirit, that confesseth not, that Iesus CHRIST is come in the flesh, is not of GOD; hee is a false prophet.*

Thus he becomes *Boni Domini bonus famulus, & singularis magistri praeclarus imitator*, A good servant of a good LORD, and an excellent follower of a singular Master, *Qui in vestigiis Domini sui ambulans, patentiora quodammodo & expressiora pedibus suis fecit Domini sui esse vestigia*, Who walking in the foot-steps of his Master, did tread his Masters steps so truly, that he made them wider, as it were, with his feet, and plainer to the eye of all those, that travell towards heaven.

*Salvian. de Gubern. Dei. lib. 3.*

Embrace therefore this counsell of the Apostle, or rather this counsell of CHRIST by the mouth of His Apostle; and in my Text consider these parts.

1. A Prohibition. 2. A Precept. 3. A Reason both of the Prohibition, and Precept. And lastly, the Rule, whereby you shall discern false prophets from the true Disciples of CHRIST.

1. The Prohibition, *Nolite credere, beleeve not every spirit.* 2. The Precept, *Sed probate, but trie the Spirits.* 3. The Reason, *Quia multi pseudoprophetae, For many false prophets are gone out into this world.* 4. The rule, *In hoc cognoscetis, Hereby shal you know the Spirit of GOD; Every spirit, which confesseth, that Iesus CHRIST is come in the flesh, &c.*

In the Prohibition there is *Actus, & Velleitas*, both the Act of beleeving, and a Propensenesse to beleeve false prophets absolutely prohibited: for *Nolite credere* is a double prohibition, it hath an eye both to the Act, and to the Will; *Beleeve not* (so we read) where

I.



the *believe*, or *Act of beleeving* is absolutely forbid: *Nolite credere* (so the Fathers reade) where the *will* to *beleve* is forbidden likewise. *Nolite*, that is, have yee not the *will*, nor so much as an inclination this way? So both the *Act* and *Will* of *beleeving* are restrained; the *Act* in *credere*, the *Will* in *Nolite*.

II. In the Precept is to be examined, *Quid, & quo fine*; <sup>1</sup> What we must doe; <sup>2</sup> and for what end we must doe it. What? *Probate spiritus, Trye the spirits*. For what end? *Si ex Deo sint*, to see, *whether they be of GOD*, or no.

III. In the Reason is evident, *Qui, Unde, Quo*. <sup>1</sup> Who they are, that wee must *not trust*; <sup>2</sup> from whence they came; <sup>3</sup> and whither they will. First, they are *pseudo-propheta, false prophets, & multi pseudo-propheta*, more than a good many: but wee use not to *trust false men*; and indeed the more they are, the lesse to be *trusted*. Secondly, *Exierunt*, they have left the flocke of *CHRIST*, they are *gone out* of the Church; and therefore *no trust* to be given unto them. And thirdly, *In mundum*, they are *gone into this world*, and that makes them so beloved of the world.

IIII. Will yee know these *false prophets*? *In hoc cognoscetis*, Saint Iohn gives you this most certaine Rule; By this (saith he) you shall be sure to *know them*; Every *spirit*, that *confesseth not*, that *IESUS CHRIST* is come in the flesh, is not of *GOD*. These are the *false prophets*, yee must *not trust*.

First, we must begin with the *Prohibition*, and shew, what you must not doe; and then we will come to the *Precept*; and that will teach you, what you must doe: *Ne credite, Beleve not*.

I. Whether this advice were more necessary for Saint *Ne credite*. Iohns time, or ours, is hard to judge. This our Apostle lived

lived in those dayes, when daily arose new heresies, and schismes; in so much that there is no part of the *New Testament* (the foure Gospels set apart) but complaines of *Heresies*, or *Schismes*, or both, that perplexed the Primitive Church: and for our parts, wee are so farre from being free from Heresie, or Schisme, that we must of necessity confesse, that those *dangerous times* are come upon us, whereof Saint Paul prophesies, *2 Tim. 3. 1. &c.* wherein men are become *Lovers of themselves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankfull, unholy: without naturall affection, trace-breakers, false accusers, intemperate, fierce, no lovers at all of them that are good: Traytors, headie, high-minded, lovers of pleasures, more than lovers of God. Having a shew of godlinesse, but denying the power thereof.* May not we then justly complaine with Calvin, and say, *Hoc nostrum seculum horrenda quadam sectarum portentia protulit;* This our age hath brought forth strange monsters of heresies; and all these come with Scripture in their mouthes?

Since then our times are such *dangerous times*, high time it is to advise you, how yee may avoid the danger of these times: and no better advise can be given, than this, *Ne credite;* though occasions draw you abroad amongst diversitie of *Spirits*, though you heare a multitude of Sermons, yet, *Trust not every spirit, believe not every Sermon;* for *every spirit is not of God, every Sermon is not the Word of God;* there are *spiritus erroris, spirits of error, and doctrines of devils,* *1 Tim. 4. 1.* And these wee must not give eare to, lest they draw us to *error*, and so in time bring us to the *Divell.*

Saint Paul therefore is very earnest with the *Thessalonians,*



*Ionians*, that they would continue constant in that religion, which they had embraced; and I will make use of his earnest exhortation. *Now I beseech you, brethren, by the comming of our LORD IESUS CHRIST, and by our assembling unto him, that you be not suddenly moved à sensu vestro, from your minde, (or that sense of Scripture, which you have received) nor bee you troubled, neq; per Spiritum, neq; per sermonem, neq; per epistolam, neither by Spirit, nor by Sermons, nor by any mans writings; but persevere constant in that religion, which you have sucked (as it were) from the breasts of this Church, the mother of us all. And if any man preach unto you otherwise, then that ye have received (as S. Paul sayes, so say I) ἀνάθεμα εἴς, let him be accursed. Be not caught with their zeale, beleeeve not their vehement protestations, trust not their Angelicall outside; the Pharisee stood much upon his outward demenour; and we are taught, that the Divell can turne himselfe into an Angel of light for his advantage. And Saint Bernard tells us of one Arnold of Bressia, an Hereticke of his time, whose conversation was hony, but his doctrine poyson; who had the countenance of a Dove, but the tayle of a Scorpion. A man that neuer ate, or dranke further, then necessity required, solo cum Diabolo esuriens, & sitiens sanguinem animarum, and yet with the Divell he hungred and thirsted after the bloud of soules.*

2 Thes. 2. 1.

Gal. 1. 9.

Luke 18. 11. 12.

2 Cor. 11. 14.

Bernard. Ep.  
196.

ibid. Epi. 195.

Ephes. 4. 14.

Since then there are such Saint-seeming *Hereticke*s in the world, it stands you upon, even you that are settled in religion, that you be not suddenly removed from that religion, where in you have beene baptised: and if there be any in this audience, that hath beene *waver-ing* in faith, or carried about with every wind of *Doctrin*e, through the deceit of man, let him take heede, as he loves his



his soule, how he trust such *windie*, such uncertaine Do-  
*ctrine*; let him not bee carried away with *windy* Ser-  
 mons, which consist more of words, then matter, of  
 zeale then discretion: let him not enthrall himselfe to  
 froathy and *ungrounded writings*; let him not be sedu-  
 ced by *every spirit*: but let him consider seriously with  
 himselfe, whether the doctrine hee heares, or reades,  
 be agreeable to the received Doctrine of the Church:  
 And if any man preach any thing contrary to that,  
 which the Church delivers, *trust him not.*

Cyp. Ep. 73.

n. 73.

It is excellent counsell, that Saint Cyprian gives,  
*Non quia aliquando erratum est, ideo semper errandum*  
*est*, because we have once erred, we may not alwayes  
 erre, we must not stubbornly maintaine our error;  
 since it rather becomes those, that are wise, and such as  
 feare G O D (sayth that worthy Father) *patescenda &*  
*perspecta veritati libenter, atq; incunctanter obsequi*, wil-  
 lingly and cheerefully to obey the truth, which is laid  
 open, and made evident unto us; *quam pertinaciter atq;*  
*obstinatè contra fratres & sacerdotes pro hæreticis re-*  
*luctari*, then to strive and struggle pertinaciously and  
 obstinately against our brethren and fellow-Preists,  
 for the affection we beare to *Heretickes*, and *false pro-*  
*phets*; or perchance upon some ambitious discontent.

No, no, (saith the same Father) if we will walke in  
 the light of C H R I S T, we must not depart from his  
 precepts and Commandements, but give thanks to

Cyp. Ep. 63.

n. 59.

G O D, *quòd dum instruit in futuro, quid facere debeamus,*  
*de præterito ignoscit, quòd simpliciter erravimus*; because,  
 while he instructs for the future, what we ought to do,  
 he pardons, what is past, since (illie men) we erred up-  
 on simplicity. For there is a great difference between  
 erring simply and wilfully: he may be pardon'd, that  
 erres

Mt Sen. lib. 2.  
Dis. 43. c. 6.  
Calvin. Instit.  
l. 3. c. 3. sect. 22.

Apost. Can. 10.  
11. Concil. Leo-  
dis. can. 33.

Cyp. Ep. 71.  
3. 22.

erres upon simplicity, as Saint Paul shewes by his owne example 1 Tim. 1. 13. *When before (saith hee) I was a blasphemer, and a persecutor, and an oppressor, I was received to mercy, quia ignoranter feci, because I did it ignorantly*; but if we resist the truth wilfully and presumptuously, when it hath beene taught, and manifested unto us; it is a branch of the sinne against the Holy Ghost, and therefore unpardonable, without much repentance. He that hath erred ignorantly and simply against the truth, may finde pardon with G o d; but those, that undertake to be Masters in the Pulpit, if they teach you any thing, that contradicts the received Doctrine of the Church, they shall bee sure to smart for it. The Church had wont to receive such onely *ad Communione laicam*; if once convicted, they might live as Laymen; but never more performe the office of Priesthood in the Church: and till they were received upon their submission, it was dangerous to pray with them either publikely or privately: So observant was the ancient Church of this *Ne credite*.

He then that hath erred upon simplicity, let him upon better advice amend, let him forsake his error, and embrace the truth: neither let him thinke it a disgrace to differ from his former fancy; the best of us are not too good, neither are the most ancient too old to learne: and we all professe, that we come hither to learne.

It is an excellent resolution, that I finde in S. Cyprian, and I pray G o d, we may all prove so humble, as to embrace it. *Non vincimur, quando offeruntur nobis meliora, sed instruimur*, we are not conquered, when better Doctrine is presented to us, but we are instructed; wee are not loosers, but gainers; we loose opinion, and gaine knowledge.



O, that every man amongst us had this moderate spirit, as not to be wedded to his own conceit; but upon better instruction, when he hears some truth, that he hath not beene acquainted with heretofore, when he sees it made evident, to be the ancient Doctrine of the Church; let him not say, this contradicts my former opinion, it is a disgrace for me to yeeld, or to alter my minde, I will use all meanes possible to maintaine what I have hitherto held: no, not so; but let him humbly say with all meekenesse, this is more, then ever I knew before, I did not understand this point, I knew not, that this was the Doctrine of the Church; but now (G o d I thanke Him) I have learned thus much, I am so much wiser, then I was before: G o d pardon my former ignorance.

Where this moderation is, those words of Saint Cyprian must needes take place, *qui ad malum motus est Cyprian. ad De-*  
*fallente mendacio, multo magis ad bonum movebitur veri-*  
*tate cogente,* that well-minded man, that hath beene drawne to evill through deceitfull and lying doctrine, will much more embrace that, which is good, the truth enforcing him. For we must all of us resolve with *Vincentius Lyrin: Nos cum Ecclesiâ Doctores recipere, Vincent. Lyrin.*  
*non cum Doctores Ecclesiæ fidem deferere debere,* that *cap. 23.*  
 we ought to receive our Doctors and Preachers with the Church; but in no wise so to follow any Preacher or Doctor whatsoever, as for his sake to forsake the faith of the Church.

Our good King therefore hath taken the best course, that may possibly be devised, to settle us in the faith of the Church; to keepe us within the bosome of the Church; by providing, that *No man hereafter shall ei-*  
*ther Print or Preach, to draw the Articles (of religion)* *His Majesties Declaration before the Ar-*  
*aside* *ticles. p. 5.*



*aside any way ; nor put his owne sense or comment to be the meaning of any Article ; but shall take it in the literall and Grammaticall sense.*

*ibid. p. 3. & 4.* Besides His Majesty hath given publike notice, that *Hee will not endure any varying or departing in the least degree, from the Doctrine of the Church of England now Established.*

*Luke 2. 14.* This is the L O R D S doing, and it ought to be acceptable in our eyes ; this, this is the only way to breed unity and amity, to settle us in that faith, which we have received from the Church, the Church from the Apostles, the Apostles from C H R I S T, and Christ from G O D. Now may you see falsehood unmasked, and the truth shine with greater glory. Now shall that Angelicall Antheme be revived, *Glory be to G O D on high, peace on earth, good will towards men* : this, this is the onely way to make us men of one heart, and one soule, that so G O D may bee truly glorified. For, where there are diversities of religion, there must needs be a great difference in affection ; and then there can be neither *peace on earth, nor good will amongst men* ; and if neither of these, then no *glory to G O D on high*. Have not wee then just cause to beseech you, brethren, to *marke them, which cause divisions and offences, contrary to the doctrine, which ye have learned, and to avoide them?*

*Rom. 16. 17.*

*Ier. 23. 15.*

And is not this counsell most necessary for this place, since the L O R D tells us plainly, *A Prophetis Ierusalem egressa est pollutio super omnem terram* ; that prophanenesse and hypocrisie procede from the Prophets of Ierusalem, from the Preachers of the chiefe City, and spread themselves over the face of the land.

That therefore G O D may be glorified, as he ought, and peace established in the Church, care is had, you see, that

that from hence-forth yee shall have the ancient and received doctrine to guide you, That ye may be bold to *trust* to: but *believe not every spirit*, every single man, unlesse hee bring his *probatum est* from Scripture, and Church too. *Singularitie is the badge of vain-glory*; it was the cause of *Lucifers* down-fall; and all Hereticks and Schismatickes stand upon the same termes with their old master. *Ascendam in altum*, I will bee above the Church, my doctrine shall over-poise all Antiquitie, Fathers and Councils, every one of them. *Omnes sic*, *Bern. epist. 190.* *ego autem non sic*, quoth that Hereticke *Abailardus*, All Catholikes thinke so, but I am of another minde: and are not all Heretickes of the same straine?

Give no credit then to particulars, unlesse they bring with them a Catholike, an universall prooffe. He is accounted too easie, and too too *credulous*, that *gives credit* to every novice Barister, to every young hot-spur: and shall we be lesse carefull in a matter of the greatest weight? If any question of moment concerne our temporall estate, we will not be carried away with a punie Lawyer or two, we will take counsell of the most ancient, and most approved: and if one or two of those Ancients swarve from the common current, well may we give them the hearing, but wee will forsake them, and cleave to the generall judgement. And this (without controversie) is the most wise, the most approved, and most safe course. Now we must all confesse, that the spirituall estate is a matter of highest moment; for it concernes the salvation of our soules: and shall wee be drawne away with two or three puny scholars, that are scarce acquainted with the *Articles of Religion*? Nay, shall wee forsake the universall consent of the Church, to follow some few, though ancient and labo-



rious Preachers : This seemes not to bee the part of wisdom.

What hath beene once defined by the Church, ought not to be subject to the censure of particular persons ; *the definitive sentence of the Church* overwayes all particulars, as an *Act of Parliament* over-rules all particular opinions ; and must doe so, untill it be reversed by the same power, that enacted it. The Church then you may, you must beleeve ; but you must *not beleieve every particular spirit* : nay, it is *Nolite*, not only the *act of beleieving*, but the very *will* is here forbid.

*Nolite.*

*Nolite credere*, I see your inclination, I see, you are too facill, too easie to *beleieve* ; but take the Apostles advice, *Nolite*, be not so forward to *beleieve*.

How ? Not to *beleieve* ? No *trust* to bee given ? Must we suspect all, that we come neere ? Not so neither ; but we must take along with us certaine markes and tokens, whereby to distinguish betweene *spirit* and *spirit* ; which to neglect, were strange stupiditie. The Apostles intent therefore is, to perswade us, not to be so rash, as to judge alwayes of a Lion by the skin : but to suspend our verdict a while, and in goodtime, God will shew, what the beast is by his eares.

He is very weake, that will *trust every man* with his earthly estate, few of you will doe so : God forbid then, that we should be so carelesse of our heavenly inheritance, as to *trust every spirit* with it. You will trust the *Chamber of London*, rather than any one man, with your temporall means : *trust the Church* (in Gods name) and no particular man with your heavenly portion.

The Law of man reaches to the *Act* onely, but the Law of God stretcheth to the *will*. *Nolite*, yee must not have an itching, or inclination that way : yee are

not



not only to forbear, because of the Lawes of Church and Kingdome, but you must alter your *affections*, because of this *Nolite*.

*Nolite credere*, you must not have a desire *inwardly*; nay, yee must not make shew *outwardly*, though your heart be otherwise. *Nolite credere vos, vestrosve omni spiritui*, Give not eare, keepe not company, suffer not any of yours to keepe company with Schismatikes or Heretickes; have no Communion with these *spirits* of darkenesse. For by acquainting your selves with them, or seeming to favour such kinde of men, yee wrong not your selves onely, but others also. You wrong your selves, by endangering your owne soules; for it is an hard matter to *touch pitch, and not to be defiled*. And you Ecclus. 13. 1. injure others by your countenance towards these exorbitant persons; for they, that have either dependance upon you, or a good opinion of you, will the sooner give eare to them for your sakes. Take heed, take heed, lest by these meanes you slay the soules of your friends and followers.

Neither is it sufficient for you to abstaine in *outward* Luke 17. 31. appearance, yee must not onely come out of *Sodome*, but yee must remember *Lot's wife*; yee know, how severely Gen. 19. 26. her very desire was censured. Our G O D is *καρδιογνώστης*, he hath an eye to the *heart*, and calls for the *heart*; if Prov. 23. 26. then our *bodies* goe one way, and our *hearts* another; if our *bodies* observe the orders of the Church, and our *hearts* encline to Schisme, we are liable to this *Nolite*, G O D will have a saying to us for it.

We cannot serve two Masters, we cannot be of two re- Math. 6. 24. ligions. How long (saith Elias) will yee halt betweene two 1 Reg. 18. 21. opinions? If the L O R D be G O D, then follow Him; but if Baal be God, then follow him. And I say; How long

Deut. 15. 21.

Omni spiritui.

*will yee halt betweene two opinions? If the Church of England be a true Church, then follow her; embrace that religion, and those points of doctrine, which shee hath published, and established: but if the Church of Rome, or any Schismaticall conventicle be the true and onely Church, leave us, and cleave to them. GOD Himselfe professeth, that nothing, which halts, is acceptable unto Him. Halt not then betweene two religions; stagger not at every new-broached fancie; trust not every one, that can speake in a Pulpit; Ne credite omni spiritui, quia omni, Beleeve not every spirit, because it is every thing, any thing, but what it ought to be; but trust one only; next to CHRIST trust His Spouse, trust the Church, for that alters not, it is ever guided by the Spirit of GOD.*

But they, that *beleeve every spirit*, cannot choose but be in error, for by this easie fond *beleeving*, they continue in error; *errorem non exuunt, sed mutant*, they cast not off error, they make an exchange only, of one error for another.

Esay 19. 14.

The hereticall *spirit*, take it at the best, is *spiritus vertiginis*, a giddy unruly spirit; yea it is an unsettled, a various mutable *spirit*: ye may as easily fit the Moone with a new coate, as frame Articles and Canons to please Schisme or Heresie; for their *spirit* is *Omni*, every thing, any thing, but what it should be. The Spirit of God is *Vnus*, one only; but this is *omnis*, any spirit, that may be imagined, and therefore not the Spirit of God, therefore not to be trusted: but the Spirit of God is One and the same, That you may, and must trust.

Athan. Orat.  
1. cont. Arianos.

*Sincera & simplicia Apostolicorum virorum ingenia* (saith Athan.) the wits of the Apostles and their followers are sincere and simple; but *multiplex & varia est haeresis*



*hæreseon impietas*, the impiety of Heresie is diverse and various, the cunning of hereticall Impostors is strange and wonderfull: it hath daily new tricks, and most cunning delusions; but the truth is *semper eadem*, ever one and the same; nor time, nor place, nor persons, nor occasions, can ever alter it. If therefore any man bring in any new doctrine, any new Article of faith that was not received *ab initio* from the beginning, I will not trust him, I will not believe him, that's certaine. But I will take a safe course, I will follow S. Iohns advice, I will try the spirits, I will examine their doctrine.

1 Iohn. 1. 1.

*Qui enim omni spiritui credit, nulli credit*, he that believes every spirit (without tryall) believes none; and he that is of all religions, is of no Religion, & *tantum constans in levitate sua est*. He that believes no man, is too suspicious; and hee that believes every man, is too credulous, too light of faith: *qui vero probando approbat*, but he that tries seriously, and then trusts, that man is truly judicious; hee is *charissimus Deo & hominibus*, dearly beloved, highly esteemed both of God and man. *Ut sitis itaq; charissimi, probate spiritus*, that therefore ye may be such, trye the spirits; which is the precept I am to handle.

Trye the spirits: and reason good, we should doe so; for (as Calvin tells us) there are *vertiginosi quidam*, some giddy-pates lately start up, *qui spiritus magisterium fastuosissime obtendant*, who boast most arrogantly of the spirit, and maintaine their new-found doctrines only by the spirit; and so by this meanes they foist in diverse false and dangerous points upon their hearers.

Probate Spiritus.

Calvin. Insti. l. 1. c. 9. sect. 1.

The spirit breatheth where it listeth; most true; and every man can bragge of the spirit, that listeth; but the spirit of God boasteth not. I find Zedekia, and the false Prophets

Iohn 3. 8.

1 Reg. 12.

Prophets more ready to bragge of *the spirit*, then the true Prophet *Michea*.

Epiphanius cont.  
heres. l. 1. b. 1.  
res. 31.

You have heard tell ( I doubt not) of the *Valentini-ans*; a generation, that boast themselves to be so fully endued with the *spirit*, that they terme themselves *ex natura spirituales*, *spirituall* from their mothers wombe at least.

Ibid.

These men cast off all care of good workes; and professe, that however they wallow in sinne, and filthinesse, yet they are no more polluted with them, then a wedge of gold is corrupted by lying in a dung-hill; whose substance and worth is still the same, whersoever it be cast. Vpon this detestable and lewd conceit *interdicta omnia intrepide etiam qui perfectissimi sunt, perficiunt*, the chiefe and most perfect of that Sect commit all uncleannesse even with greedinesse; and with impudent forcheads glorie in the performance of those things, whereof the Scripture sayth, that *they, which commit such things, shall not be inheritors of the Kingdome of God*. And not onely so, but they jeere at all those, who feare to offend God in word or thought, as idiots, as silly men, that understand nothing: but themselves they proudly name *perfectos*, & *semina electionis*, *perfect men*, and the very *seed of election*. Such there have beene, you see, and some such as these, that are spurring fast this way, have been much complained of, of late dayes. Is it not high time then to *examine the spirits*?

Gen 3.1.

It was a *spirit* (such an one as it was) that tempted, and seduced our mother *Eve*, in the likenesse of a Serpent or Snake; and he keepes his old wont, he tempts, and seduces daily: *Nolite itaq; credere, sed probate*, take my Text along with you, first *trie*, and then *trust*. Be not like your fond and forward mother, that *trusted* first,



first, and tried afterwards to her, and our sorrow; and found in the triall, *quod ex Deo non erat*, that the spirit, she trusted, was not of G O D. Have not wee then just cause to examine the spirit, and to see, whether it be *finuosus Serpens*, if this Serpent have not also his windings, and turnings, if he doe not often change his coat, and cast his skin? for heresie is ever wavering, it never stands at one stay. Witnesse *Tertullian*, who tels us, that all Heretickes doe vary *à regulis suis inter se*, from their rules or grounds among themselves, *Dum unusquisque proinde suo arbitrio modulatur, quæ accepit, quemadmodum de suo arbitrio ea composuit ille, qui tradidit*; Whilest every man, at his owne pleasure, doth set a new tune to thole jigges, which he hath received; as the other framed them of his owne fancie, who first delivered them.

*Tertul. de Præscript. c. 42.*

For, as Saint *Augustine* of the *Donatists*, so it may be averred, of all Heretickes and Schismatickes; if every particular among them should be thoroughly sifted, *tot diversitates opinionum fortassis, quot homines numerarentur*, yee might perchance number as many severall opinions, as men.

*Aug. de Bapt. cont. Donatist. lib. 3. cap. 15.*

This variety of opinions causeth many so much to stagger, and waver in these dayes, that they not knowing, which way to turne themselves, at length, *Omne pietatis curam abjiciunt*, (as *Calvin* observed of diverse in his time) cast off all care of G O D, and godlinesse; and become Atheists, or Turkes at best. *Neq; enim melius compendium inveniunt* (saith he) *se se extricandi ab errorum periculo*, Because they finde (for-sooth) no shorter cut, no readier way to settle their perplexed minds, and to winde themselves out of the briars of errour. Nay, how many in these latter dayes, have chosen rather to make an untimely and fatal end, than to have their con-

*Calvin. in 1. ep. Iob. 22. 4.*

*Tertul. de Pre-  
Script. c. 42.*

sciences continually tortured upon the racke of uncertaintie? For this is notably observed in our Schismatickes at this day, that yee shall hardly finde two of them agree in all points; *Schisma est unitas ipsis*, they agree in Schisme, not in faith; onely like *Herod* and *Pilate*, they conclude upon the generall, they joyne together to vilifie and persecute *CHRIST* and His Church, under the pretence of pietie.

*Novat. de  
Trin. c. 20.*

It is wonderfull to see, and observe the course of Schisme and Heresie in all ages. *Erroris semper est abrupta dementia* (saith one excellently;) & *non est novum, si usq; ad periculosa descendunt, qui fidem legitimam reliquerunt*; the madnesse of errour runnes head-long, and it is no new thing, if they, that have left the religion established in the Church, rush on even to those points, that are very dangerous to Church and State. This was an ancient complaint; and the like dangerous occasion enforced our good and peaceable King *James*, in His later time to complaine of some of our brethren, who by reading of late Writers, and ungrounded Divines, doe broach many times unprofitable, unsound, seditious, and DANGEROUS doctrines, to the scandal of this Church, and disquieting of the State, and present Government. At first their malice was at a few Ceremonies and Rites of the Church; but now yee see, what an height they are growne to. Need we not then to examine the spirits?

*King James his  
Letters to the  
Archbishop of  
Canterbury,  
&c. August 4.  
An. Reg. 20.*

*Sic ex Deo fit.*

Surely we have; there is a necessitie to trie, *si ex Deo sint*, whether they be of *G O D*, or no: for all spirits are not of *G O D*, they proceed not all from him; for if they were all from *G O D*, to what purpose were this probate, what need this triall, this examination? But, we know, there is much varietie of doctrine; needs then must there be a great diversitie of spirits, since varietie of doctrine proceeds



proceeds from *diversitie of spirits*. And store there are of *spirits* in the world, that will require a *probate* to distinguish of them.

As there is a *good spirit*, that proceeds from *G O D*; so there is also a *bad spirit*, *spiritus pessimus*, *Judg. 9. 23.* *Judg. 9. 23.* a *spirit*, that is as bad, as bad may be; that never came from *G O D*; and this *spirit* is oft-times in the mouth of *Prophets*, *1 Reg. 22. 6.* As there is a *cleane Spirit*, that cleanseth us from our sinnes; so there is also *Spiritus immundus*, *Matth. 22. 43.* an *uncleane spirit*, and his desire is to pollute you with all uncleanness. As there is the *spirit of freedome*, which sets you free from the bondage of Satan; so there is *spiritus servitutis*, *Rom. 8. 15.* *Rom 8. 15.* the *spirit of servitude*, and his endeavour is, to make you slaves to sinne. As there is the *spirit of truth* to lead us in the way of all truth; so there is *spiritus mendacit*, *1 Reg. 22. 23.* and *spiritus erroris*, *1 Tim. 4. 1.* the *spirit of lyes*, and the *spirit of error*, which lay wait continually to deceive us. As there is the *spirit of G O D*, so there is *spiritus hujus mundi*, *1 Cor. 2. 12.* the *spirit of this world*, and many false teachers follow him. The Spirit of *G O D* is called *Spiritus gratia & precum*, *Zach. 12.* *Zach. 12. 10.* the *spirit of grace*, and the *spirit of prayer*; because it graciously directs us to serve *G O D* in prayer, but the *spirit of this world* is called *spiritus fornicationum*, *Os. 4.* *Osee 4. 11.* the *spirit of fornication*, because it is as cunning as any harlot, to deceive, to draw us from *Divine service*, to entice us to hunt after adulterous and strange doctrine. And such bad *spirits* as these cannot possibly be of *G O D*.

Our Apostle knew full well, that all these *spirits* were rambling abroad in the world, and that *Populus non intelligens vapulabit*, the people, that cannot distinguish

Aug. in 1 Joh.  
epist. 17. all. 6.

Luke 9. 55.

Anselm. in  
1 Cor. 12.

2 Cor. 11. 14.

of these *spirits*, are like to smart for it: Hee adviseth us therefore for our owne safetie, to *trie the spirits, whether they be of GOD*: *difficilem rem nobis proposuit* (saith Saint Augustine) surely the Apostle hath set us an hard taske, and who is able to undergoe it? who can discern betweene such a diversitie of *spirits*? The time was, when Saint Iohn himselfe was not so well skilled in this Art; for our Saviour told him (even this our Apostle) that he knew not, what spirit hee himselfe was of, Luke 9. 55. No wonder then, if Anselme call it *discretionem difficillimam*, a most difficult triall; especially since the Divell (as Saint Paul sheweth) is most cunning, and can transforme himselfe into an Angel of light. And therefore it is no great marvell, if his ministers transforme themselves also into Ministers of righteousness. Since then they passe thus under the shape of Ministers of righteousness, and under the habit of Angels of light, how shall we be able to discern them?

Luke 9. 55.

1 Pet. 3. 4.

Luke 10. 3.

Luke 10. 5.

Iude v. 8.

Yee have had a taste already of some *spirits*, that are not of GOD; to these I may adde, that the zealous, fiery, revengefull spirit is disliked, and reproved by CHRIST Himselfe, Luke 9. 55. But the milde and quiet spirit is a pretious thing in the sight of GOD. And doth not our Saviour rebuke those who seeme to imply, that He came not to save, but to destroy? Luke 9. 56.

Our Saviour sent His Disciples, as lambes into the midst of wolves; but these Disciplinarians come as wolves into the midst of Lambes: the former were shorne shrewdly; but these fleece, where they come. Our Saviour sent His Apostles with a *Pax domui huic*, in their mouthes; but where these men come, there is little else to be expected, but contention, and combustion. For these are they, that despise Rulers, and speake evill of them, that are in authority:

that



that live lawlesse without feare. Murmurers, complainers, Verse 15.  
walking after their owne lusts; whose mouthes speake great Verse 16.  
swelling words; and makers of Sects. Of these Saint Jude Verse 19.  
sayes flatly, that they have not the Spirit.

And from whence is this, but onely from the want of  
that Spirit, whereof the Prophet Esay speakes, Esay 11.3.  
*Spiritus timoris Domini, The Spirit of the feare of the Lord?* Esay 11.3.  
For this is that Spirit, which keepes all other gifts and  
graces within compasse. This Spirit (to our shame and  
confusion of face be it spoken) is scarce knowne among  
us; no repleti, no replenishing with that Spirit. *Hic popu-*  
*lus erubescit timere*, we thinke this Spirit a disgrace to us:  
The feare of G O D, and the feare of the King are banished  
from our hearts.

Banish one, and banish both; for there is but one Time  
belongs to both; *Time Dominum & Regem. Prov. 24. Prov. 24. 21.*  
21. Feare G O D and the King: if then we feare G O D,  
we will feare the King; and if we feare not the King, wee  
feare not G O D; Et joynes them both together with one  
Time, under one charge, and the same penalty, *vers. 22. Ibid. v. 22.*  
What man then dares sever them? Hence is it observable  
in the extremes of religion, that where they are defective  
in *Time Deum*, in the true faith and feare of G O D; there  
they are also faulty in *Time Regem*, in due allegiance to  
the Prince. Which shewes evidently, that it is a sure  
token of a good religion, when it is joyned with *Time*  
*Regem*, true obedience to the King. Saint Peter there-  
fore setteth *Deum timete*, and *Regem honorate* together, 1 Pet. 2.17.  
*Feare G O D, Honour the King*; the former as the root,  
the later as the fruit, which ever ripens, where the feare  
of G O D is thoroughly planted. For since G O D hath  
commanded us to *honour the King*; if we stand in feare of  
G O D, we will doe, what He commands.

And if we honour the King, we will have an eye to his Commands, Lawes, Injunctions, Proclamations; and he, that does not so, *nec Regem honorat, nec Deum timet*, he neither honours the King, nor feares G O D. For if the King be your Father, *Pater patria*, where's his honour? If he be your L O R D, *ubi timor*, where's the feare to displease him? It is the argument, that G O D Himselfe useth, *Mal. 1.6.*

But (say G O D what he will) too too evident it is, that this spirit of feare *exijt e mundo*, is gone out of the world: we will be L O R D S, and Kings; all law-makers and law-givers; yea, *Domini Dominantium*, equal to the Pope at least, we will over-rule him, that does, or at least should over-rule all within his dominions and Kingdomes.

But not to over-reach my slipper, I will touch onely upon those things, that concerne the Church. Let the King command *Divine Service* before Preaching; no, not so, wee know not how to submit, to bowe; but wee know how to controule, to command out of a Pulpit. *Ubi Spiritus timoris*, where is the spirit of feare, the spirit of humility, the spirit of obedience?

And to what purpose should *Divine Service* bee injoynd? At *common prayers* we are not, where humility, and feare, and reverence are shewed; there we are *tanquam rari nantes in gurgite vasto*, one in a Pewe, and two in an Ile; and well if so. But at Sermons, where no humility is required, or at least not descried, there we are like gnats in the ayre,

*Nimis arcta premunt olida canacula capra*, the Church is too strait for us, the very pillars of the galleries grone under their burthens. Thus the *spirit of feare* is discarded on all hands.

And



And yet, where those seven gifts of the *Holy Spirit* are reckoned up, there is never a one of them honoer'd with the title of *Spiritus Domini*, but onely *Spiritus timoris*, that carries away the name from all the rest; to manifest to us, that the *Spirit of God* is no where, but where the *spirit of feare* is. And where this *spirit* is, there is *God's blessing*; *Beatus homo, qui semper est pavidus*, blessed is the man, that alwayes stands in feare. Esay 12. 3.  
Prov. 28. 14.

These grounds being layd, in the *feare of God* we may proceed to the tryall of *Spirits*, to the examination of *Doctrines*.

But before wee passe further, I must tell you that, 1. *It is not for every man to examine doctrine*; 2. *Neither are all doctrines to be examined*. And both these propositions (I hope) I shall prove sufficiently to every peaccable, and moderate-minded man.

That every man is not to examine *Doctrine*, common reason tells us, since every one hath not that ability of understanding, nor that skill in Scripture, which all wise men confesse requisite to this tryall. For (as Saint Paul testifies) the *Spirit* bestowes his gifts diversly; to one is given diversity of tongues; *alijs autem discretio Spirituum*, Every man is not to examine Doctrine.  
1 Cor. 12. 10. but to another judgement to discern of *Spirits*. Marke; to another, not alwayes to the same man, that hath faith, nor yet to him, that hath the gift of tongues, or interpretation of speech; every Christian is not able to discern of *Spirits*.

No, no, *alijs datur donum prophetia*, to another, not ever to him, that hath the gift of discretion; for this is observable, that the greatest judgements make not usually the readiest Preachers; neither have the readiest Preachers the greatest judgments: every Preacher hath not this gift of discretion; if they had, wee should have many more ibid.  
discreets.

Ansel. in 1.  
Cor. 12.

discreete Preachers, then now we have. But that wise moderator of all things, doth so dispose his graces, *ut qui extolli poterat ex dono, quod habet, humilietur ex virtute, quam non habet*, that he, who is apt to be puffed up with some good gift, or other, which hee hath, may bee humbled by some vertue, some grace, or other, which he findes wanting in himselfe. I could give you examples store, but *verbum sapienti*.

Heb. 5. 12.

Rom. 14. 1.  
Heb. 5. 13.

Is it then for every Christian to prove, to trye Spirits? Surely no; for as there is *διακρισις* a sufficiency to *discerne*, so there is *ἀκρισία*, an indisposition to judge. Some there are (as Saint Paul speaks) who have neede to be taught, *qua sint elementa exordij sermonum dei*, such as have need to bee fed rather with milke, then strong meate, many that are fit for Catechising. These are weake in faith, and therefore not fit to be received, or admitted *εἰς διακρίσεις διαλογισμῶν*, to *discerne*, or judge of disputable and controverted points, *Rom. 14. 1.* These are termed *νήπιοι* *Heb. 5. 13*, *Babes* in understanding.

Heb. 5. 14.

Rom. 14. 1.

But as there bee *νήπιοι*, babes, so there are also *τέλειοι*, men of full growth, who (by reason of use) have their wits exercised *πρὸς διακρίσιν καλῶ τε, καὶ κακῶ*, *Heb. 5. 14*, to *discerne*, to judge both of good and evill: and these are they, that are to be admitted *εἰς διακρίσεις διαλογισμῶν*, and *εἰς δοκιμασίας πνευμάτων*, to *discerne* of controversies, and to judge of Spirits, even to trye, *whether they bee of God, or no.*

In some cases (I confesse) where the fruites are evident, most Christians are competent Iudges: *viz.* If yce spie them playing the *Wolves*; if they make a rent in the Church; if they sow sedition and dissention; if they will not observe the orders and discipline of the Church; if they resist the authority of Kings and Bishops; if they commend



commend vice ; if they deny the goodnesse or mercy of God ; if they speake against the expresse letter of the Creede ; *Nolite credere, trust not these Spirits*, these are not of God, that's plaine enough.

But since some are so cunning (as our Saviour shewes) that *they come unto you in sheepes clothing*, with the voyce of the Lambe, with Scripture in their mouthes, as sometimes Satan did to Christ ; how will you *discerne* of such *Spirits* ? you will (it may be) with the *Bereans* search the Scripture, and see, whether it be, as they say, or no. Math. 4.6.  
Acts 17.11.

But what sayth *Tertullian* ? when there is a controversie betweene us, and Schismatickes or Heretickes, *Non ad Scripturas provocandum est, nec in his constituendum certamen*, we must not presently appeale to the Scriptures, nor make our tryall by them, *in quibus aut nulla, aut incerta victoria est, aut parum certa*, since in and by them onely the victory will bee none, or very uncertaine. I know, this will seeme to some to bee very strange Doctrine ; but if *Calvin* say as much as *Tertullian* ; I hope, yee will be satisfied. Tertul. de Prae-  
script. c. 19.

*Calvin* commenting upon this text, hath these words, *qui dicunt, verbum Dei, &c.* They that say, the word of God is the rule, by which we must examine all Doctrine, *neq; nihil dicunt, neq; totum*, something they say, but not all, that should be sayd : for (saith he) *nihil, aut parum proderit*, it is to little, or no end, to have the Scripture by us, when we are not certaine, which is the true meaning of the Scripture. And in his *Institutions* he tells us, *Apud istos inanes speculatores, quibus nihil placet nisi novum, Scriptura testimonijs parum proficitur*; It is to small purpose to stand upon the testimony of holy writ, when we have any dispute with these vaine gazers, who delight in nothing but in novelty. You see then, that the Scripture Calvin. in 1.  
Ep. 10. 4. 1.  
  
Calvin. Instit.  
l. 1. c. 14. sect.  
19.

D alone

alone is not a sufficient judge of the *Spirit*, or spirituall controversies. What then rests to bee done? *Calvin* shall tell you.

*Calvin. in 1.  
Ep. 10. 4. 1.*

*As gold or silver* (saith he) *is tryed by the touch-stone, so must the spirits be tryed by the Scripture: but as no man is able to trye Gold by the touch-stone, except he be well skilled in that trade; so can no man judge of doctrine by the Scripture, unles he be a man wel experienced in the study of Divinity.* And when a peece of plate hath beene avouched, or judged counterfet by the Company of *Gold-smithes*, it is not for a jorny-man, or two or three selfe-conceited youngsters, to call their judgement into question.

*Mat. 11. 25.*

I know, there be many in the world, that never saluted either *Univerſity*, and have no tongue, but what their mothers taught them, that hold the Scripture every mans profession; and thinke themselves so well seene in the booke of *G O D*, and so thoroughly acquainted with His secrets, that they are able to explaine the most difficult Scripture *ſtantes pede in uno*, with as much ease as to suppe up a messe of broth; becaule *C H R I S T* hath promised to reveale His will to babes and sucklings.

*2. Pet. 1. 20.*

But this is well knowne to be the Anabaptisticall tenet, and is the way to banish all learning out of the Church. It is contrary to the rule of Saint *Peter*, who tells us, that *the Scripture is of no private interpretation.*

*Fascic. contro-  
verſe. 1. 9. 5.*

*Eckardus* therefore (one of *Luthers* reformation) saith, *Nemini integrum est, ex proprij cerebri privatis & dubijs conjecturis interpretationes cudere*, it is not safe for any man to coyne interpretations out of the private and doubtfull conjectures of his owne braine. Besides, the same Protestant assures us, that every interpretation may be justly suspected, *cujus apud doctam & piam antiquita-*

*ibid.*

*tem*



*tem vestigia ostendi nequeunt*, that hath not evidence from learned and religious antiquity : but this cannot be done without learning, and therefore *learning is necessary for him, that undertakes to expound the Scripture* ; yea all the learning in the world is too too little for this purpose: <sup>2 Cor. 2. 16.</sup> *τίς οὗτος ταῦτα ικανός*, who is fit for this great worke ?

And yet, as that learned and most Iudicious Bishop of Winchester Dr Andrewes, did sometimes complaine in the cares of this City ; we are growen to a strange exalting our selves, to a wonderfull pride in these dayes. If a man (saith he) be attained to an high skill in Law, which is <sup>Sermon in 1.</sup> the gift of GOD ; or if a man be growen wise, and experien- <sup>Tim. 6. 17. 18.</sup> ced well in the affaires of this world, which is also His good <sup>etc.</sup> blessing : presently by vertue of this, they take themselves to be so qualified, as they be able to over-rule our matters in Divinity, able to prescribe Bishops, how to governe, and Divines how to preach ; so to determine our cases, as if they were professed with us : and that many times <sup>a</sup> affirming things, they <sup>a 1 Tim. 1. 7.</sup> know not, and <sup>b</sup> censuring things they have little skill of. <sup>b Jude 10.</sup> Now for as much as wee take not upon us to deale in cases of your Law, or to intermeddle in matters of your Trade ; we take it, this is a stretching beyond your line. That in so <sup>c</sup> doing, you are <sup>c</sup> a people, that controll the Priest : that yee are <sup>d 1 Thes. 5. 12.</sup> too high, when you <sup>d</sup> set your selves over them, that are over you in the Lord : and that this is no part of that <sup>e</sup> sober wise- <sup>e Rom. 12. 4.</sup> dome, which Saint Paul commendeth to you ; but of that <sup>f</sup> cup- <sup>f Ibid. v. 3.</sup> shotten wisdom, which he there condemneth. Which breaking compasse and overreaching (is no doubt) the cause of these lamentable rents and ruptures in the Lords net, in our dayes. For onely by pride commeth contention, saith the wise man. Which point, I wish, might be looked upon, and amended. Sure, It will marre all in the end. Thus far that worthyre BP.

To which I may adde that of Calvin : who resolves,

Calvin. in 1.  
Iob. 4. 1.

that if every particular man may interpret the Scripture after his owne fashion, and judge of the spirits, *nihil unquam certi constitui poterit, quin potius vacillabit tota religio*, there can be nothing in religion certain, but rather Christianity shall totter, and waver, and come to, God knowes what. He tells us therefore, that there is *duplex examen*, a twofold tryall of the spirits; the one is private, the other publike. The *private* is, when every man rests himselfe contented with that Doctrine, which he knowes to proceed from God. The *publike* tryall belongs *ad communem ecclesiae consensum*, to the common consent of the Church. This kinde of remedy (saith hee) is necessary, because there is danger, that many fanaticall and phantasticall Spirits may arise, who will bragge, that they are endued with the Spirit of God; when, God knowes 'tis nothing so.

Calvin. Instit.  
L. 4. c. 9. sect. 13.  
Si ubi ratione  
voluissent (Pa-  
tres in concilio  
congregati) sa-  
cilus tot docti  
Scripturas in-  
tellexissent,  
quam pauci  
plebei. Brevis  
Disquis. c. 4.

And in his *Institutions* he affirmes, that the reformed Church grants, that if any doubt arise in the Church, *nullum esse nec melius nec certius remedium, quam si verorum Episcoporum Synodus conveniat, ubi conversum dogma excutitur*; there can bee no better, nor surer remedy, then that a convocation, or Councill of Catholicke Bishops meet together, to examine the point in question. And this course (saith he) is highly to be preferd before the determination of some fewe, which they conceite in private by themselves.

Vincent. Lyrin.  
cap. 1.

This is something answerable to that of *Vincentius Lyrin*. Who tells us, that this was the generall opinion of them, that were famous for sanctity and learning in his time; that all those, who were desirous to decline heresie, and embrace the truth, should by Gods assistance fortifie their faith by these two meanes; first *divina legis autoritate*, by the authority of Gods word; and then

*ecclesia*



*Ecclesia Catholica traditione*, or (as he calls it in his second Chapter) *Ecclesiastica intelligentia*, by the interpretation, *ibid. cap. 2.* or tradition of the Catholike Church.

For (as *Cassander* observes) *Catholica traditio est nihil aliud, quàm Scriptura ipsius explicatio, & interpretatio*, the true Catholike tradition taken in the right sense, is nothing else but the exposition of the Scripture, or the ancient, perpetuall, and universall consent, which is gathered out of the most consonant writings of the most ancient Fathers, and the gravest decrees of the eldest Councils. *Cassand. de officio pii viri. pag. 8.*

The Scripture indeed (as *Lyrinensis* hath it) is perfect, and abundantly sufficient, to confute and convince all Schismes, and Heresies whatsoever: but by reason of the profoundnesse or majestic of Scripture, all men understand it not alike, but some interpret it one way, and some another: witnesse a multitude of Heretikes, who have severally their single and unsound interpretations of holy Writ. For the avoiding therefore of so many, and so strange Labyrinths of error, it is very needfull, *Vt Prophetica & Apostolica interpretationis linea, secundum Ecclesiastici & Catholici sensus normam dirigatur*, That the interpretation of Prophets, and Apostles, be squared out by the rule of the Ecclesiasticall and Catholike sense or meaning. *Vincent. Lyrin. cap. 2. ibid.*

Now the Catholike or Ecclesiasticall sense is knowne by these three properties, *Vniversitate, Antiquitate, Consensione*, by Vniversallitie, Antiquity, and Consent: that is, the true Catholike interpretation, or meaning of Scripture, which hath beene received at all times, in all places, and of all Christians, since CHRIST came, and settled Religion in the Church. And to this Ecclesiasticall exposition, or Catholike tradition (call it which you please) the *Causab. ad Ep. Card. Peron. p. 40.*

Church of *England* appeales, and is ready by this to maintain her doctrine against all adversaries of the truth.

*Athan. orat.  
1. cont. Arian.*

To this exposition, the Church hath hitherto stood; and to this it will ever stand. *Athanasius* therefore brings this as a maine argument against the *Arians*, to prove them heretickes, because they did not submit themselves to the *Nicene Creed*; which was agreed upon in a Generall Councell, by the common consent of the Christian world.

*Whitak. cont.  
Stapleton.*

Thus you see, that the safest *triall*, is to be ruled by the common consent of the Church. And reason good; for (saith Dr. *Whitaker*) the Church knowes the voice of her Spouse, *Summo judicio pollet, & potest spiritus dijudicare*, The Church is most judicious, and can *discerne of spirits*. Yea, saith the Church of England, *Art. 20. The Church hath authority in controversies of faith*: and upon her authority you may securely settle your faith: for (as *Calvine*) *Nunquam nisi in veritatem verbi consentit*, the Church never concludes upon any thing, but that, which is consonant to the Word of G O D.

*Calvin. Instit.  
1.4.c.8. sect. 15.*

But there may be a doubt in some mens mindes concerning the Church; and they would faine know, which is the *true Church*. *Æquissima certè postulatio, nec diutius differenda*; The request is reasonable, and the answer shall not be deferred. Only I will not assume to my selfe the authority to define it; you shall have from S. *Chrysostome*, what you desire to heare.

That reverend Father handling this question of set purpose, *How the true Church may bee discerned amongst so many societies, which arrogate to themselves the name of the true Church*, gives us two tokens, whereby we shall know the *Church*, and end the question. The first is *Verbum Dei*, the Word of G O D; the second is *Antiquitas doctrina*,



*doctrine, Antiquity of doctrine. That is the true Church* (saith he) *which embraceth the Word of G O D, and that an-* Chrysost. in  
Act. rom. 332  
*cient doctrine, which hath not been lately invented; but hath*  
*beene knowne and received, from the first beginning of the*  
*Primitive Church.* And to this definition of Saint Chry-  
sostome, our Church most willingly subscribes. Thus ye  
see, how farre every man may *examine the spirits*; and  
wherein he must yeeld to the Church.

Now I descend to the second point, to shew, that *E-*  
*very doctrine may not be examined.* As namely, wee may Every doctrine  
may not be ex-  
amined.  
not question, *An detur Deus, an detur Trinitas persona-*  
*rum*, whether there be a G O D; whether there be a Tri-  
nity of Persons in the Deity. Neither may we examine  
the certainty of any Article of our Creed. These are *res*  
*fidei*, and not *examiniis*, matters of faith, without doubt  
or question.

*Regula enim (fidei) nullas habet apud nos questiones, nisi*  
*quas haereses inferunt, & quae hereticos faciunt,* The Creed Tertul. de Prae-  
script. c. 14.  
hath no questions amongst us, but such as are brought in  
by heresie, and such as make Heretickes. *Qui enim qua-*  
*runt adhuc, nondum tenent,* for they that are ever enqui-  
ring, what they should hold, as yet hold nothing; and  
they, that hold nothing, as yet beleeve not; and they,  
that doe not yet beleeve, are as yet no Christians. How  
then can he, that is settled in religion, make question of  
any principle in religion? *Adversus regulam nihil scire,* Ibid.  
*omnia scire est,* to know nothing contrary to this rule of  
faith, to question nothing in it, is to be sufficiently instru-  
cted in Christianity.

Besides, will not every discreet religious man con-  
demne him of high presumption, who in exposition of  
Scripture will contradict the whole current of Interpre-  
ters, and make himselfe wiser than all the Bishops, and  
Doctors,

Primas.

Doctors, that ever were in and of the Church ? If one man in this Corporation shal oppose himselfe against the Court of Aldermen, and the Common Councell of this Citie, he will be accounted, I know what, for his paines. *Iam probati sunt spiritus ab Ecclesiâ* (saith *Primasius* : ) *Quid vis tu probare, quod jam improbatum est ?* The Church hath already tried the spirits: what hast thou to doe, to approve that, which the Church hath condemned; or to condemne that, which the Church hath approved ? No, thou must rest thy selfe in the bosome of the Church, and content thy selfe with that doctrine, which the Church hath delivered; and if any man preach unto you any doctrine contrary to that, which you have received from the Church, harken not to him, *trust him not.*

Will yee know the doctrine of the Church ? Peruse the *Booke of Common-Prayer*, and the two Bookes of *Homilies* : if you will search further, reade the *39. Articles*, and the *Booke of Ordination*. These are the Bookes, that we subscribe to; therein shall yee finde the faith of the Church, and what is abundantly sufficient for your salvation. And if thou finde any thing there, that thou dost not understand, it is thy part humbly to beleve it, not proudly to question it, or controule it.

*Aug. de Trin.*  
*lib. 4 c. 6.*

It is an excellent position, that Saint *Augustine* hath, and I would to God, it might take place in every mans heart, and then we would be lesse proud, and more religious. *Contra rationem nemo sobrius, contra Scripturam nemo Christianus, contra Ecclesiam nemo pacificus senserit* : No sober man will stand against reason; no Christian will speake against Scripture; neither will any peaceable man hold a tenet against the Church. The two former all of us will (perchance) yeeld to; but wee can hardly  
scoope



stoope so low, as to submit our selves to the judgement of the Church; that is, to beleeve, as the Church beleeves. And the reason is, because every man hath too good a conceit of his owne understanding; every man, that can reade Scripture, and hath a memory to pot Scripture, will undertake to expound the Scripture.

True it is, that the Scripture is like a floud, wherein a lambe may wade, and an Elephant may swimme; a lambe may wade in it, if he will keepe neere the shore; but and if an Elephant venter too farre, it will cost him his life.

For as Saint *Augustine* most truly, *In iis, quæ aperte in Scripturâ posita sunt, inveniuntur illa omnia, quæ continent fidem, moresque vivendi, spem scilicet, atque charitatem*, All those things are plainly and evidently found in Scripture, which containe faith, and our manner of life, viz. Hope and Charity. And yet (as Saint *Ierome* saith) *Singuli sermones, syllaba, apices, puncta in divinis Scripturis plena sunt sensibus*, Every word, every syllable, every letter, every title in holy Scripture is full of mysteries. And in another place he tels us, that this is observable in Scripture, that all the words in Scripture *gravia sunt*, are very weighty, & *magno labore discuntur*, and are learned with much difficulty.

This, it seemes, Saint *Augustine* found by much experience; and therefore though he were one of the greatest scholars, and holiest Saints, that ever lived since the Apostles times, yet hee ingenuously confesseth, that there was much more in Scripture, that hee understood not, than he did understand. And Saint *Ierome* speakes in generall termes, that there is no man, who is learned in Holy Writ, but the more he begins to know, the greater obscurity he shall daily finde. And therefore he affirmes, that it is *Grande periculum in Ecclesiâ loqui, ne fortè inter-*

E

pretatione

*Aug. de Doctr. Christ. l. 2. c. 9.*

*Hieron. in c. 3. ad Ephef.*

*Hieron. in c. 2. Eccles.*

*Aug. epist. ad Ian. 119.*

*Hieron. in c. 2. Eccles.*

Hieron. in c. 1.  
ad Galat.

*pretatione perversa de Evangelio Christi fiat Evangelium hominis, aut quod peius est, Diaboli*; It is a very dangerous matter to adventure to preach, or write, lest perchance by a perverse interpretation, wee make the Gospell of **CHRIST** to bee the Gospell of man; or, which is worse, the Gospell of the Divell. It is well knowne, that *Eunomius* and *Photinus*, and *Arim* ranne head-long into this destruction, only by an over-weening of their owne worth.

Theod. barct.  
Ab. lib. 4.  
Epiph. barct. 71

Yee see then, that it is not, as some imagine, a sleight matter to preach; no, no, it is a matter of much moment, of great danger: hee therefore that is wise, hee that honours **G O D**'s Word, as he ought, will be afraid to take **G O D**'s Word in vaine; that is, to come up into the Pulpit without good deliberation, much study, and his best paines: that so performing the worke of **G O D** with diligence, *his words* (as the Wise-man hath it) *may bee as*

Eccles. 12. 11.

*goads, and as nailes fastened by the Masters of the Assembly as goads, to egge you on to goodnesse, as nailes, to fasten vertue in your hearts and memories.* He that takes this care, shall bee ready to give an account of his charge to **G O D**; he shall be able to justifie his doctrine against the adversaries of the truth; and to shew, that his *spirit is of G O D*. And never more need to assure our selves and others, that we have *the Spirit of G O D*, than now; for *many false prophets are gone out into this world.* Which is the reason propounded.

Multi pseudo-  
prophetae.

*False Prophets* there are, and *many false Prophets*, and therefore wee have great cause to *trie the spirits*, never more. And doth not the Scripture advise us oft-times, to <sup>a</sup>*beware of false Prophets, to trie the spirits,* <sup>b</sup>*not to har-*  
<sup>c</sup>*ken to the spirits of errour, and Doctrines of Divels;* <sup>d</sup>*not to bee*  
<sup>e</sup>*carried about with every wind of doctrine;* <sup>f</sup>*not to bee*  
<sup>g</sup>*suddenly*

<sup>a</sup> Math. 7. 15.

<sup>b</sup> 1 Tim. 4. 1.

<sup>c</sup> Ephes. 4. 14.

<sup>d</sup> 2 Thess. 2. 2.



*suddenly drawne away, à sensu nostro*, from that religion, wherein the Church hath trained us up? It may be you are desirous to understand, who these *false Prophets* are, that so you may know them, and avoid them. Your desire is commendable, your resolution admirable: and as neere, as I can, I will answer your desire.

But, what I bring, shall be from Scripture, and the most orthodox Fathers, *Ne in personas, & non in materiam directa esse videantur*, Lest my words be thought to ayme at particular persons, and not at the matter: but, I am sure, the Scriptures and Fathers, in respect of us, are neither personall, nor partiall.

First, then from Saint *Cyprian* you are to take notice, that there is no difference betweene a *false Prophet* and an heretick, *mendacio uterque nititur ad decipiendas hominum voluntates*, both of them worke upon the will and affections of man by false doctrine: and therefore *Nolite* is set in the very front of my Text. Cyp. epist. 75. n. 39.

Secondly, though they broach false and lying doctrine, yet they varnish it over with a goodly title, *Prophetant in Nomine meo mendacium*. They preach lyes in my Name, saith the Lord. And may not they also be called *false Prophets*, who though they preach the truth, yet (like *Balaam*) they runne, before they be sent? And then (saith Saint Paul) how shall they preach, unlessse they be sent? At the latter day our blessed Saviour will say to these men, *Nescio vos*: though ye professe, that you have preached, and prophesied in my name, yet I know you not, I sent you not; and therefore I know you not, because I sent you not. Ier. 23. 21. Rom. 10. 15. Math. 7. 22.

Thirdly, they are *sheepe* outwardly, but *wolves* inwardly, *Matth. 7. 15*. doe but open their mouthes, and yee shall finde by their teeth, what they are. Yea, it is

Origen hom. 7.  
in Ezek.

ever the fashion of heretickes (saith Origen) to trimme up the outside with meekensse, and chastitie, *ut in aures audientium facilius ex vita bonitate ornatus sermo subrepat*, that so their smooth language, by the helpe of a faire life, may glide with ease into the eares of their audience. And it is no new thing under the Sunne, to *gild a potsherd with gold foile* (that is) to over-lay a false heart with a zealous outside.

Tertul. de Prae-  
script. c. 41.

Fourthly, *Omnes tument* (saith Tertullian) *omnes scientiam pollicentur*; all of them are puffed up with a vaine conceit of their own worth, all of them make large profession of skill in Scripture. They are perfect in knowledge, before they have learned their Catechisme. Yea (saith he) *Ipsae mulieres haereticae quam procaces, quae audent docere, contendere, &c!* Those hereticall women their followers, how malapert they are, they dare teach, they dare dispute, and enter into a controversie of religion, and will not be set downe, because they have the Spirit! But this is cleane contrary to the rule of S. Paul, 1 Tim. 2. 11. *Let women* (saith hee) *learne in silence with all subjection. I suffer not a woman to teach, nor to usurpe authoritie over the man, but to be in silence; silence is the womans vertue.*

1 Tim. 2. 11.

Matth. 22. 19.

Iren. lib. 1. c. 1.

Fifthly, their mouths are full of Scripture, like those Sadduces, Matth. 22. and yet our Saviour told them, they erred, for want of knowledge in Scripture; because they had the words, but not the sense. Irenaeus therefore likens hereticks to the makers of molten Images. Suppose (saith he) an Image-maker should take the rich and goodly Image of a King, and transforme it into the shape of a dogge or wolfe; and say, this is the Image of a King: were not this a strange fallacie, a meere cosenage? Iust in this manner heretickes take the precious substance of the



the *Scripture*, and frame their heresies of it; and then say, this is *Scripture*. True, it is *Scripture*, just as much, as the image of that dogge is the Image of a King; it is the Image of a King *materialiter*, materially, that is, it hath the same matter and substance, that the Kings Image had; but it differs from it *formaliter*, formally, in forme and shape; which makes the true difference, for it hath the shape of a dogge. A judicious eye then will discern the precious stuffe, and yet observe the dogs shape: so will a good Christian acknowledge the substance or words of *Scripture*, but abhorre and detest the foule and ugly shape of heresie.

Sixthly, In their course of preaching this is observable (saith *Tertullian*) that all their ayme is *non ethnicos convertendi, sed nostros evertendi*, not to convert those, that are out of the way, but to subvert those, that are in the way: their labour is not to convert heathens, heretickes, or schismatickes, that are out of the Church, but to subvert our owne men, that are in the Church, and to withdraw them from Church, and truth. These are their paines, and from hence they gaine their glory, even the glory of ruine and destruction. *Nostra suffodiunt, ut sua adificent*, they undermine our stone foundations, that they may build with rubbish; they pull down our Churches, to erect their Synagogues. Yea, some of them are as subtile as *Nestorius*, *Qui ut uni haresi sua aditum patefaceret, cunctarum haresion blasphemias insectabatur*, Who Vincent. Lyrin. cap. 16. inveighed against the blasphemie of all heresies, that were extant before him, that so he might make way for that heresie which he intended to bring in. *Egregium sophisma*, a notable juggling trick.

Seventhly, These kinde of men *creepe into houses, and leade captive simple women*: they creepe and crouch to

*Tertul. de pra-  
scrip. c. 42.*

their good mistresses; and yet, as *Iannes and Iambres* resisted *Moses*, so doe these men resist the truth, they stand in defiance of authority. O (saith *Tertul.*) *Ad ruinas solummodo humiles & blandi, & submissi agunt: Caterum nec suis Praesidibus reverentiam noverunt*; they behave themselves humbly, and smoothly, and gently, when they intend the ruine of their easie auditors; but they know no reverence, when they come before their *Bishops* and *Governors*. *Moses* and *Aaron*, *King* and *Bishop* (with these men) take too much upon them; the *King* in state affaires, and the *Bishop* in Church matters: this is their common crye.

*Tertul. advers.  
Valent. c. 1.*

8 *Tertullian* addes: *habent artificium, quo prius persuadeant, quam edoceant*, they have the sleight to perswade, before they instruct; they worke more upon the affection, then they doe upon the understanding. *Veritas autem docendo persuadet, non suadendo docet*, but the truth (saith hee) doth perswade by teaching, it doth not teach by perswading.

*Aug. de Vil.  
c. 10. c. 1.*

The last shall be Saint *Austin*, who tells us, that the *Manichees* had one trick, that made him fall off from them; and this it is: *Plus in refellendis alijs disertis & copiosis, quam in suis probandis firmis & certi manebant*; they were more eloquent and copious in controuling and confuting others, then firme and certaine in making good their owne grounds. Good at the stabbe, but bad at the ward; desperate men.

*Bern. Ep. 24.*

These, these are the hereticall impostures, that enforce us, to complaine with Saint *Bernard*, that our Churches are without people, the people without Priests, the Priests without due reverence, & *sine Christo deinde Christiani*, thus we become *Christians* without *CHRIST*. Through the cunning of these men our Churches are accounted



counted no better then Synagogues, the Sanctuary of  
 G O D is denyed to be sacred, *sacramenta non sacra cen-*  
*sentur*, the sacraments are scarce held to be holy, and our  
 high festivall dayes are no more reckoned of, then an  
 ordinary working day. *Parvulis Christianorum Christi*  
*intercluditur vita, dum Baptismi negatur gratia*: to our  
 shame and sorrow be it spoken, by these factious men, the  
 gates of Heaven are barred up against the infants of  
 Christians, while the grace of Baptisme is utterly de-  
 nyed. Are not these rotten unsavory fruites sufficient  
 to make us abhorre such *ravening Wolves*, and to cast  
 off these *false Prophets*? Surely, if we meane to keepe  
 within G O D S house the Church, we must not follow  
 them; for *exierunt, they are gone out*, they are none of this  
 house; that's evident.

*Exierunt*, walking Spirits they are, wandering *Starres* *Exierunt*  
 (as Saint *Iude* calls them) and *empty clouds*, whisked a- *Iude 13.*  
 bout with every winde of doctrine, every buzzing of the  
*Spirit*; such as *never continue at one stay* in religion, ever  
 running, troubled with the gad-flye.

And there are *multi Pseudoprophetae*, many of these *false*  
*Spirits*, and *false Prophets*, that are in the same state, *qui*  
*ambulant per loca arida & inaquosa*, that are ever wander- *Mat. 12. 4.*  
 ing, walking thorough unwatered and barren places, and  
 never rest, till they have settled themselves in *domo scopis*  
*mundatâ & ornatâ*, in some honest mans house, that is  
 voyde of guile, and well furnished with the wealth  
 of this world: and when any of them hath done so,  
*tunc vadit, & assumit*, then the whole fry is brought  
 to that house; there are their meetings, there their con-  
 venticles: till they have sucked him dry, and the end of  
 that man be either *Amsterdam*, or *Ludgate*, or at the best  
*New-England*.

We

We have heard tell of spirits, that walke and trouble houses and families: sure I am these *walking spirits* trouble the house of G O D, and the family of C H R I S T. *Exeant ergo*, let them goe, let them be packing, into what part of the world, they will, so they trouble this Church no more. For these are the *murmurers* (that Saint Iude speakes of) *complainers*, walking after their owne lusts, whose mouthes speake proud things: that have men in great reverence because of advantage: of such our Apostle sayth, *Exierunt*.

*Unde exierunt.*

1 Iohn 2. 19.

*At unde exierunt?* But from whence, or out of what place are they gone? Our Apostle will tell you; *Ex nobis exierunt, sed non erant ex nobis*, they went forth from us, but they were not of us; they were in the Church, but not of the Church; here in shew, but in heart at Amsterdam, that Babel of religions.

Aug in 1 Ep.  
10. tract. 3.

Ier. 23. 28.

Here they were as *ill humors* in the body; and happy is the Church, that is purged of such *foule stuffe*, that was like to endanger her health. *Intus sis, foris sis, Antichristus es*, be they within or without, *Antichrists* they are; be they in or out of the Church, *chaffe* they are. *Quid vero paleis ad triticum, dicit Dominus?* What hath the chaffe to doe amongst wheate? why fly they not all out? *Quia occasionem venti non invenerunt*; they want but a right winde, to send them packing after them, that are gone before them.

Tertul. advers.  
Prax. c. 8.

Iude 4.

Here they are indeed to learne our religion, but *out they goe*; that so they may with more knowledge inveigh against it. For as Tertullian notably; *Heresis ex veritate accepit, quod ad mendacium suum strueret*, Heresie borrowes that of the truth, whereof it frames lyes; or (as the Apostle speakes) it turnes the grace of G O D into wantonnesse; as the Spider turnes honey into poyson.

Hence



Hence is that of the same Father ; *Non periclitator dicere* ;  
 I am not afraid to say , that the Scriptures are so dis-  
 posed, and ordered by G O D S Wisedome, *ut hæreticis materias subministrarent* , that they might af- *Tertul. de Præ-  
scrip. c. 39.*  
 ford some matter even for Heretickes to worke upon :  
 for I reade (saith hee) that *there must bee Heresies* ; 1 Cor. 11. 19.  
 but there can be no Heresie without the Scripture ; since  
 no Christian will beleeve an hereticke, unlesse hee pre-  
 tend Scripture.

All Heretickes therefore, that ever were, cite Scrip-  
 ture for their Heresie. And no wonder, if they bee so  
 bold with us, when the Divell came with his *Scriptum* Luke 4.  
*est* to C H R I S T Himselfe. But C H R I S T  
 forbad the Divell to speake the truth, even when He  
 preached that blessed Gospell, *Thou art the Sonne of* Marke 3. 11. 12.  
 G O D. The reason is given by *Beda, ne dum aliquis* Beda in locum.  
*audit vera prædicantem, sequatur errantem*, least, while wee  
 heare him teach the truth in one point, we follow Him  
 in diverse errors. And it were to bee wished, that all  
 our Bishops would follow this example of our Saviour ;  
 for there is the same danger still, while this subtile *spirit*  
 instructs his *Prophets* , to mixe truth with falsehood,  
 that so under the pretense of truth, they may draw you  
 to embrace falsehood. Thus, thus they get *erroris scissi*  
*comites*, companions of error, and followers of their  
 Schisme ; and then *in mundum*, they goe forth into the  
 World, and flaunt it in the World ; no men so followed, as  
 they.

But how comes it to passe, that Saint *Iohn* saith, *In mundum.*  
*They are gone forth into the W O R L D* , since there  
 is no place besides the World, from whence they can goe  
 forth ?

Why surely wee may say , *they are gone out into*  
 F *the*

*the world*, because they have forsooke the *Spirit of G O D*, to follow that *spirit of the world*, whereof Saint Paul speakes, 1 *Cor.* 2. 12. And that must needs be a false, a deceitfull *spirit*; for the world hath no acquaintance with the *Spirit of truth*, neither can it possibly receive it; so our Saviour, *Ioh.* 14. 17.

1 Tim. 3. 15.

1 Tim. 4. 1.

Jude 19.

1 Cor. 2. 13.

Ibid. verse 14.

1 Iohn 2. 19.

Iohn 11. 31.

Ch. 16. 11.

1am. 4. 4.

They have forsooke the *Church*, the *Pillar*, and ground of *truth*, and are gone out into the *world*, which is over-  
swayed by the *spirit of error*. Hence it is, that too too many become *animales*, *spiritum non habentes*, faithlesse men, harping altogether upon the brittle strings of rea-  
son; in so much, that they neither doe, nor can perceive *διδασκαλίαν πνευματικὴν*, the high and learned mysteries of Gods *Spirit*, which seeme to them no lesse then folly.

Or (as Saint Iohn speakes) they went out, that it might be manifest, they were not of us. So then *ex occulto in manifestum*, they went forth of private into publike, out of the house of *G O D*, into the house of *Belial*; out of the Church of *C H R I S T*, into the Divels chappell: for the *World* is the chappell of the Divell, and the Divell is the Grand seignior, the *Prince of this world*.

And if these false Prophets be gone out of the Church into this world, mee thinkes every one should be afraid to keepe them company, to be of their acquaintance, lest perchance they favour too much of this *World*. For who-  
soever will be a friend of the world, is *ipso facto* made the ene-  
my of *G O D*. So Saint Iames.

Well, in *mundum*, these false Prophets are gone into the world, they are mere worldlings, upon the world their mindes are set. If they professe the contrary, beleave them not, for they are *Pseudo-prophetae* false Prophets, they will not tell truth. For when they made shew, that they were of us, it was no such matter, they were of a diffe-

rent



rent opinion ; and therefore now *they are gone into the world*, that they may have followers in the *World*. Others are tyed to a Parish or two, but they have the *World* for their Diocese.

And what wonder, if these *false prophets* roave up and downe so ? They doe but follow the steppes of their old Master, who *compasseth the world, that he may finde, whom to devoure*. As *Athanasius* therefore concludes out of the Gospell ; *They, that gather not with us (in the Church) scatter (abroad in the world) ac una cum Diabolo dormientes observant*, and with *Satan* watch those, that are a-sleepe ; that so while the *Pastors* are drowfie, they may instill poyson into the eares of the people, and slay those foules, that were never ordeined to dye. And therefore they will have no set charge, *ut facilius dormientes observent*, that they may take the best advantage, to creepe in, and sowe schisme. Are not these the great *Non residents* of this age ?

Neither can this their going out bee for conscience sake, since (according to the Apostles words) *they make their gaine godlinesse* ; for they have benefit not out of one or two Parishes onely, but they have *Procurations* (as it were) in diverse Shires, and Dioceses. Saint Paul therefore advising you to *avoid them, which cause divisions and offences, contrary to the Doctrine, which yee have learned* ; tells you, that *They, that are such, serve not our LORD IESUS CHRIST, but their owne bellies : and by good words, and faire speeches deceive the hearts of the simple*.

This course hath beene ever in fashion with Schismatickes and Hereticques ; in so much, that *Optatus* speaking of the *Donatists*, saith, *Impletur, quod à Deo dictum est*, *Optat. l. 3.* that is now fulfilled, which the LORD spake by the mouth of the Prophet, *They pollute me among my people* *Ezek. 13. 19.*

for an handfull of barley, and a cantle of bread; that by their lyes they might slay the soules, that should not dye, and save those soules, that should not live. And yet no men so gadded after, so sought after, so revered as they.

And no wonder, for experience tells us, that if an untoward disorderly sheepe breake forth of the folde, he shall have many followers; and that sheep is more noted, then all the flocke besides.

*Tertul. de Prae-  
scrip. c. 41.*

This is no more then *Tertullian* tells us: *Nusquam citius proficitur, quam in castris rebellium; ubi ipsum esse illic, promereri est;* A man cannot more suddenly gaine renowne, then in the tents of rebels, and seditious spirits; if a man bee but of their faction, Oh, hee is a brave sparke. The Chronicles had never spoke of *Wat Tyler* and *Iacke Strawe*, if they had not beene rebels: and diverse *Heretickes*, had they not beene *Heretickes*, had never beene heard of, they had slept with silence in the grave. But if once there bee a faction, then these are jolly fellowes, and looke bigge upon it; and followers they shall not want, for there are *multi*, the many, that will second them, and uphold them; and will be more ready to maintaine the credit of their Arch-Master, then to stand up for *CHRIST* Himselfe. The *Donatists* (saith *S. Austin*) would rather endure to heare *Christ* ill spoken of, then *Donatus* their grand ring-leader.

*Aug.*

2 Sam. 15.

And what's the reason, they have them in such high esteeme? Because they tread in *Absolons* steps: usually they are well-spoken men, very popular, and courteous. They blame the present Government both of Church and State, they know the least blemishes in both; they have them upon all occasions at their fingers ends, and lament them grievously; they promise large redresse  
of



of all abuses, if they come in place: thus, by these means, *they steale the hearts of the people*. When, *God* knowes, they are as farre short of being truly vertuous, as *Ab-solon* came short of *David's* vertues. And what hope was there, that he could be good to strangers, that was so mercilesse to his *brother*, so unnaturall to his owne *Father*? And how can these intend good to others, that unknit the unity of their *brethren*; that raise a faction against their *spirituall Fathers*, from whom, they had their *Orders*; that dismember the *Church*, their *Mother*, from whom they had their better being, even their *Christendome*?

I heare, that many are drawne away by their zealous preaching, and their great paines-taking: And I doe in part beleve it. But they should doe well to consider, that there is a zeale even of *God*, which is not according *Rom. 10. 12.* to knowledge; and this growes many times to bee *αὐτοκτονία*, *James 3. 14.* and *αὐτοκτονία*, *Hebrewes 10. 27.* a *James 3. 14.* bitter, even a *fire Zeale*, to the devouring of their *adversaries*. *Hebr. 10. 27.*

And as for their preaching, our Apostle acknowledgeth them to bee *Prophets*, but *false* ones; and *workmen* they are (saith Saint Paul) but *deceitfull* ones, yea, *2 Cor. 11. 13.* *ἰργάται*, *Labourers*, great paynes-takers, no men more to fight; but (if Saint Paul say right) it is *in dolo*, not *in veritate*, cunning chap-men, *craftie labourers*, that have other ends, than they make shew of. *Aliud fingunt, & aliud agunt*; they pretend good, but intend nothing lesse.

Our *Saviours* charge to His *labourers* was, *μὴ μεταβαίνειτε, ne transite de domo in domum*, *Luke 10. 7.* *Bee not flitting* *Luke 10. 7.* *from one house to another*, be no changelings, nor yet *smell-feasts*. *Creepe not into houses*, crouch not to your disciples,

*ibid.*

*The labourer is worthy of his wages*; take that, which is your *due*; seeke not after the *benevolence* of men. I will not say, that these men take other courses, that they slip out of one house into another, and stay there longest, where they finde the sweetest entertainment. I will not say, that these men creepe, and crouch for a *benevolence*, but stand upon no *wages*. And yet Saint Paul sayes, they shal have

2 Cor. 11. 15.

*wages, Quorum finis erit secundum opera ipsorum*, deceitfull worke must have *μισθὸν δόλιον*, a deceitfull reward, a corruptible crowne. For belly, and backe, and a little vain-glory they labour; but all these shall perish, and they with them.

Psal. 62. 9.

Beware, beware, my brethren, that you be not found *deceitfull upon the weights*; your *worke* and *wages* shall be put into the skales, and the *wages* shall bee according to the *worke*, hardly a graine allowed to make weight. Remember also that of Saint Paul, *Si hominibus placerem, servus Dei non essem*, to please the common people, and to please G O D too, is almost impossible.

Galat. 1. 10.

But why goe I about to decipher those *false Prophets*, when my Text hath done it to my hand? Hereby (saith Saint Iohn) shall yee know the Spirit of G O D: every spirit, which confesseth, that I E S U S C H R I S T is come in the flesh, is of G O D. And every spirit, that confesseth not, that I E S U S C H R I S T is come in the flesh, is not of G O D. This is the rule, I told you of.

*In hoc cognoscetur.*

Hitherto yee have heard something concerning *false prophets*, and something concerning the *triall of spirits*; but now we are come to the touch-stone, to the *triall of spirits* indeed. And now wee are come thus farre, I am verily perswaded, that every mans heart yernes, and every mans eares are open to heare Saint Iohn's description; as if you meant to set up your rest upon his words.

Hearken



Hearken then, what Saint *Iohn* saith; Every spirit, which *omnis spiritus*, confesseth, that *Iesus Christ* is come in the flesh, *qui confitetur*. is of *GOD*. Yea, is every spirit right, is every spirit of *GOD*, which confesseth, that *Iesus Christ* is come in the flesh? Now, me thinkes, I see those, that are branded with the names of Hereticks and Schismaticks, stand upon their tiptoes, and looke us boldly in the face, and tell us, that Saint *Iohn* secures them, that their spirit is of *GOD*, because they confesse, and professe, that *Iesus Christ* is come in the flesh, as well as the best of us.

Though this be their plea, yet for all that, trust them not, but take Saint *Augustines* advice along with you: *Eja, fratres, opera attendamus non strepitum lingua*; O, my brethren, observe their actions, consider their conversation, but regard not the clattering of their tongues. Let us inquire the reason, why *Christ* came in the flesh, *Iesum Christi* and we shall quickly finde them out, wee shall quickly know, who confesseth truly, that *Christ* is come in the flesh. The reason, why *Christ* came, is love and charity; *Charitas eum duxit in carnem*, Charitie caused *Christ* to come in the flesh; hee then, that hath not charitie, denyes *Christ* to have come in the flesh. *Tu vero non habes charitatem, quia pro honore tuo dividis unitatem*; But thou vaine-glorious-man, who ever thou art, thou hast no charitie, because for thine owne honour, for thine owne ends, thou dividest the Churches unity. And he that hath not charity, hath not *GOD*. *Iohn 4.8.*

If then any man dissolve the unity of the Church, I will not regard his demure lookes, his sanctified behaviour, his zealous protestations; I will fix mine eyes upon Saint *Iohn's* counsell, and judge him by my Text. As then Saint *Augustine* to the *Donatists*, the Schismatickes of his time, so will I say to the Schismatickes of our age,  
*Verbis*

Aug. ser. 31. de  
verb. Apost.

Tit. 1. 16.

Aug. ibid.

*Verbis confitemini, factis negatis*, ye confesse *Christ's* coming, in your words, but you deny it in your deeds; and that breeds the strongest contradiction. For every one, that denyes, denyes not in word; there is a *factis negatis*, a denyall in fact; so Saint Paul, *They confesse, that they know G O D, but deny Him in their deeds*. Will ye know, what it is to deny G O D in your deeds? Saint Augustine tels us, *Superbire, & Schismata facere*, to grow proud, and to make factions or schismes, to glory in man, and not in G O D, to be *men-pleasers*, is to deny *Christ* in our actions; since *Christ* loves nothing more than unitie, since *Christ* came to settle unitie. Every spirit then, that *confesseth not, that I E S U S C H R I S T is come in the flesh*, for this end, is not of G O D.

Matt. 7. 23. 23.

Thus it appeares plainly, that there are diversities of spirits, for *Qui non confitentur*, They that confesse not, are spirits too, and after their manner can *confesse* too, and preach too, and cast out devils too, and all in the Name of *Christ*: and yet, for all this, our *Saviours* words will be, *Nunquam novi vos*, *Christ* will cast them off as strangers to Him, as *workers of iniquitie*, He will tell them plainly, that *Hee never knew them*; and then they must belong to, yee know whom. Let the seven sons of *Sceva* be the President, *Act. 19. 14*. If it were thoroughly considered of, it might doe good.

*Qui solvit*  
*Iesum.*

August.  
Ephes. 5. 23.

Coloss. 1. 24.

The Fathers reade, *Qui solvit Iesum, non est ex Deo*; he that *dissolves*, or *divides Christ*, hee that breakes His joynts, or teares His flesh in-sunder, is not of G O D. And without doubt, *totus Christus est caput et corpus*, our whole *Christ* is the Head, and the Body: *Christ* ( yee know ) is the Head of the Church, and the Church (saith Saint Paul) is the Body of *Christ*: they then are not the only false Prophets, who divide His Deitie from His Humanitie; nor they



they only, who deny the eternity of His Person, or His humane nature; but they are *false Prophets* also, even *Antichrists* (as Saint *Iohn* calls them in this very verbe) *their spirit is not of God*, who rend asunder the body of **CHRIST**, who make a Schisme in the Church of **CHRIST**.

And what shall we thinke of those, *Qui solvunt Iesum Christum*, who make a division in the Person of **IESUS** *Qui solvit Iesum Christum*. **CHRIST**, who *divide* **IESUS** from **CHRIST**, or **CHRIST** from **IESUS**? The former the *Jewes* doe, who acknowledge Him to be **IESUS** the Sonne of *Mary*, but deny Him to bee **CHRIST**, the *Messias* promised to the Patriarchs, *prepared to be the glory of the people Israel*.

Of the latter sort are they, that confesse Him to bee the **CHRIST** promised and expected, but scant Him of His being **IESUS**, they will not allow Him to be the *Saviour of the world*, but of a little flocke: they cannot endure to receive **GOD**'s promises in such wise; as they bee generally set forth to us in holy Scripture. All these prodigious conceits have beene hammer'd in Satans forge, that so though he could not keep the *Messias* out of the world, yet he might by some sleight or other take Him in pieces, that so hee might doe the lesse good in the world.

And as these notes have beene gathered out of *Solvit*, the like may be deduced from *Non confitetur*; for it is not *λεγειν*, but *ομολογειν*, not *saith*, but *confesseth*, not in a *Creed* by himselve, but in the joynt confession of the Catholike Church. It was one of *Arius* his legerdemaines, to have a *bosome Creed*: he was not *ομολογῶ*, but *ομοιολογῶ*, he came very neere (within a letter of) the confession of the Church, but hee reserved an homebred fanſie to himselve, that

Gelas. Cyric.  
lib. 2. cap. 27.

Rom. 8. 16.

Confiteri.

Thomas.

John 5. 36.

Marth. 25. 35,  
Salvian.

Oecum. in loc.

brought him to an homely end; And yet he subscribed too; but it was χειρὶ, ἢ στήθεσσι, with his hand onely, not with his heart. Let us therefore take heed, that our *Confession* be ὁμολογία, that wee *confesse* with the Church, and imbrace the faith of the Church heartily and fully, as we ought; that so the Spirit may beare witnesse with our spirit, that we are of G O D.

Now, me thinkes, I see some please themselves with this interpretation, and rejoyce, that they are not schismatically inclined; they are content to beleeve, as the Church beleeves; they raise no controversie, nor dissension in the Church, and therefore their *spirit* must needs be of G O D. But (I pray you) what lives doe you lead? looke into your dealings, examine your actions, and see if this *Confiteri* doe not touch you neerely. For, if *confiteri* be *simul fateri*, it will not only touch those, who have a *Confession* by themselves; but it will reach to those, who *confesse* but in part, who lead lives disagreeable to their *confession*: for, as Thomas notes excellently, *Confitetur, qui nullâ parte diffitetur*, he *confesses* C H R I S T, that denieth Him in no part of his *confession*. If then thou *confesse* Christ with thy mouth, and deny Him with thy heart, thou dost not *confesse*, as thou shouldest *confesse*.

But yee will say, your hearts and tongues agree. Like enough: but I say, shew me your actions; for *my workes are they, that testifie of me*; and at that great day every man shall be judged according to his workes. *Parum ergo est, quod nudis assertionibus dicitis, cum ipsi actibus vestris contra vos testes sitis*; your words are to little or no purpose, when your workes speake the contrary. For most certaine it is (as Oecumenius hath it,) that this *confession* here mentioned, ἡ ἐκ τῶν ἔργων γινώσκουσα, ἡ ἐκ τῶν ἡλικιών, is not made by our tongues, but by our workes. It is to bee understood of the



the confession of that faith, which worketh through Charity: Gal. 5.6.

otherwise the Divell can confesse too. This is most agreeable to the words going next before my text; wherein Saint Iohn tells us, that *This is Gods Commandement, that we should beleve on the name of His Sonne Iesus Christ, and love one another, as he gave us Commandement. And he that keepeth his Commandements, dwelleth in God, and God in Him: and hereby we know, that he abideth in us, by the Spirit, which he hath given us, viz.* If we continue in these two Commandements of faith and Charity. 1 Ioh. 3.23,24

Answerable to this is that of our Saviour, *Not every one, that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father, which is in heaven.* Mat. 7. 21. It is not sufficient then to say *Lord* in heart, and *Lord* in word, but there must be a *Lord* in your actions; yee must confesse with heart, word, and deede, and then it is a true confession: then the confession is right, when all our powers are joyned to make up a full confession. This, this is *harmonia confessionis*; that sweete harmony of confession, so much spoke of, so much required in the Christian world. *G O D* is *trinus & unus*, three and one, and He expects this treble confession, to make up one true confession. A double confession is but a doubling with *G O D*; let it be *trina*, as he is *trinus*, and then you may be sure it is a good confession indeed.

I will be bold therefore to tell you with Saint Augustine, Aug. Ser. 31. de verbis Apost. that all ill living Catholikes, by their foule lives, and unconscionable dealings deny *C H R I S T* to be come in the flesh; and are meerely *religiosi nominis membra, religionis vim non habentia*, such as have the name, but not the substance, or power of religion.

Yee then, that stand so much upon it, that ye are of the common and Catholike faith; and ye that relye so much

upon the Spirit, trust not your faith, beleeve not the spirit, unlesse your lives and dealings bee answerable to your faith. But joyne to your faith workes, to your good confession a righteous conversation; confesse, that CHRIST is come in the flesh, & *verbu vera dicen-* do, & *factis bene vivendo*, in your words by speaking well, and in your works by living well, and then ye may secure your selves, that your Spirit is of GOD, and that you shall rest with the Spirit of GOD, through the merits of IESUS CHRIST our Saviour; to whom with GOD the Father, three persons and one GOD, be ascribed all honour, prayse, power and dominion, both now, and for ever. Amen.

## FINIS.

May. 11. 1635.

*Perlegi has duas conciones, habitas à Magistro Boughen; quarum prior continet paginas 30, posterior 62: in quibus nihil reperio, quod non summâ cum utilitate publicâ imprimi possit; sub eâ tamen conditione, ut, si non intra annum proxime sequentem typis mandentur, hæc licentia sit omnino irrita.*

GUILIELMUS HAYWOOD,

Capell. domest. RR. D. Archiep. Cant.



THE  
TROUBLERS  
TROVBLED,  
OR  
ACHAN CONDEMNED,  
AND  
EXECVTE D.

A  
SERMON,  
Preached before sundry of the  
Honourable House of Commons,  
at Westminster, April, 4. 1641.



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By Samuel Fairecloth, Pastor of the  
Congregation of Ketton in Suffolke.

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G A L. 5. 12.

*I would to God they were even cut off which trouble you*

---

L O N D O N.

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